A U M

Manifest, near at hand, moving in secret verily is that great support, and by it all this is upheld, whatever moves and lives with open eyes. Know this as Being and unbeing, the adorable supreme, beyond the knowledge of beings, most excellent.
—MUNDAKA UPANISHAD.

THEOSOPHY

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THE FRIENDLY PHILOSOPHER

WE are not concerned in "seeing things", but in awakening the Higher Consciousness—for we know that Theosophy gives the knowledge of the principles that should guide its students in their public and private work. We should also be able to find explicit directions—explicit in the sense that Theosophy points the way clearly how best to serve our fellows. So it is good work to search out and make available to all, those necessary quotations from their writings which carry the *intent* of the Teachers. If such could not be found, one might have grave doubts as to the course to be pursued. If we are able thus to throw a clearer light upon the intent, our work will be good for both the learners and the learned.

The basis of successful work is Unity: this is the constant cry of H.P.B. and W.Q.J. To be able to afford a basis for Unity to individuals or organizations, without demanding any relinquishment of affiliation or belief, is no small thing. The *Declaration* of "U.L.T." does just that: it is not a theory, but a carrying out of the spirit of the Messengers. Paraphrasing a saying of the Master, we might say: "All Theosophy is before you; take what you can."

The part we play, major or minor, does not concern us at all. We might say, as Judge once did, "sometimes a minor agent is used by the Lodge to call the attention of greater ones to a proper course." Our *work* is to call attention to the true basis for Union among Theosophists—and at the same time to set the example. People need, whether new students or old, to grasp the message of

Theosophy for itself—not because of belief in any person or organization. If students succeed in grasping and applying the Philosophy, they will have true clairvoyance as to men, things and methods, and their gratefulness will include all that contributed to their opportunity; this gratitude will find expression in their doing the same for others.

So, the effort should be to get those interested to participate, to associate themselves with the Work and share in its responsibility —not by proselyting or urging, but by keeping the idea before them in various ways. As with anything else, every method has to be tried, but without making the line too hard-and-fast. The main work is to convey ideas.

No doubt the "successorship" and organizational proponents will do some squirming over the "U.L.T." Declaration. Anything that might be said will not prevent their thinking and saying what they like—nor will their squirming affect the facts. If the Declaration shows itself to be directly in line with the teachings, the teachers, and the original lines laid down, it will make the observant think. Doubtless the Declaration could be amplified, but would not amplification detract from attention to the points made by it? It is direct and it is short, therefore quickly grasped. All can make their own deductions, but with us it is "a firm position assumed out of regard for the end in view."

Our purpose is to draw attention to the Teachers and the Teaching, not to any others; hence it is conservation, safety, to maintain the impersonality of "U.L.T." Its aim, scope and purpose are shown in the Declaration, and besides, attention is called to the great underlying Movement which compels such alterations from time to time; so, as the declared policy is followed out and the Teaching is studied, the practical amplification will come of itself. Until each one clarifies his own perceptions he would not know gold of Ophir from base metal. What we have avoided is the prevailing tendency to say too much.

Let "U.L.T." flourish on its moral worth alone. The work we have to do, the knowledge we have to give out, depends on no other names than those of the true Teachers, H.P.B. and W.Q.J. Associates must learn to look to Them, to point to Them and to the Masters whom They served. Nothing else will restore the Movement. Unity is the key note of our attempt, and living persons, if made prominent, will detract from that attempt, will be attacked, to the injury of the Movement. So we will keep their names out of consideration. Let the curious and the antagonistic surmise all

they want to—the really earnest will then judge by the fruits, not by persons. Theosophy does not emanate from any society nor from any living persons. So far as the world and all Theosophists are concerned, Theosophy comes from H.P.B. and W.Q.J., or rather, through them. So, to avoid misconceptions, we get back of living persons to the Message and the Messengers.

W.Q.J. was not the "successor" of H.P.B.; he was her Colleague and Co-Worker who retained his body a few years longer than she remained in hers. He was the "stone that was rejected by the builders," who desired to pose as successors to H.P.B.—to the confusion of all who depended on them. The real foundation of the "successor craze" is the itch for *more instructions;* this begets the hunt after anyone who will promise fresh "revelations." What was given out by H.P.B., and applied by W.Q.J., was not and is not studied by Theosophists at large, or it would have awakened a fuller thought and realization by the students. All the theosophical follies are the result of ignorance, superstition and selfishness, which knowledge alone can overcome. Our efforts may seem inadequate, but they are in the right direction, and "a little leaven leaveneth the whole lump." We will do what we can and all that we know how to do, enduring the evils of the present while attempting that which will work for greater good in the future, here a little and there a little, thus leading the minds of Theosophists of every degree and in every society to as broad a conception of the Philosophy as possible. And all these efforts will be educational for us, too, for we will have to meet all kinds of minds from ignorance to arrogance, and so speak as to leave an impress that will stick. H.P.B. once wrote: *"If anyone holds to Buddha's philosophy, let him say and do as Buddha said and did; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of his many dissenting priests and sects."*

The moral is—If anyone desires to be a Theosophist, let him study Theosophy as it was given by those who enunciated it. For one to accept as true what *any* teacher chooses to tell him, without any means given him by which to verify the statements made, or without verifying for himself the facts alleged—is simply to believe on blind faith, as do so many others.

Our own difficult task is to avoid all semblance of authority of any kind, while being at the same time sure of our ground and not afraid to say so. We have, like the Founders, to give every one an opportunity to see for himself that what we have to say is well

founded. At present, the initiative is in our hands as the pioneers. We have to strike the key-note for those who come after us; once struck, it will be followed by those who take hold. The others will find it "too absorbing and too lofty" for them, and will not attempt it. In other words, we have to show the *raison d'être* of "U.L.T." so that others may see it as clearly as we do. We have undertaken a high mission and a heavy task—not because we think ourselves so eminently fit, but because we see the need and there is no one else to do it; and we also know that we will not be left alone in the doing. So, what we have to give are the salient points, clear and definite, as well as concise in statement, so that thought shall be directed to them; to make the points so striking that they cannot be passed over, even by the careless reader; and that they shall stand as facts, and facts only, before the mind, verifiable by anyone who cares enough to do so.

THE SECTARIAN TENDENCY

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

—*H. P. B.*

from 5 Messages

THE HIPPOCRATIC OATH

OF all the names still decipherable on the broken tablets of far distant times, none is more worthy than that of Hippocrates, "the Father of medicine". The classical writers all speak of him with the greatest reverence, and this respect survives to our own day. Practically nothing is known of the details of his long and useful life; that little is notable to Theosophists because H. P. Blavatsky saw reason to include it in her *Theosophical Glossary*. She there says:

> "Hippocrates: a famous physician of Cos, one of the Cyclades, who flourished at Athens during the invasion of Artaxerxes, and delivered that town from a dreadful pestilence. He was called "the father of Medicine". Having studied his art from the votive tablets offered by the cured patients at the temples of Æsculapius, he became an Initiate and the most proficient healer of his day, so much so that he was almost deified. His learning and knowledge were enormous. Galen says of his writings that they are truly the voice of an oracle. He died in his 100th year, 361 B.C."

In this brief paragraph will be found much that the encyclopedias ignore, but Theosophists know that in olden days the practice of medicine was limited to the Temples, which healed the diseases of the body as well as of the mind. As civilization rose in glory and declined in virtue, Initiates became more rare and priests more plentiful. Religion, philosophy, and medicine declined along with purity in government, until all public service became corrupted by those who sought honors and profit for themselves while vociferously protesting their devotion to the general welfare.

The parallel exists to-day in all directions—and in the Theosophical Movement as well. Thus: Hippocrates wrote as remarkably as he healed and taught. Generation after generation of those who succeeded him used for their own purposes both his name and his writings, some honestly if ignorantly; others with the base motive of exploiting to their own advantage the name and knowledge of this benefactor of mankind. In time an immense literature sprang up around his name, all attributed to him. This is now called the "Hippocratic Collection". No man can to-day say, except upon the evidence of its comparative moral worth or demerit, which in fact comes from Hippocrates and what from spurious sources.

Amongst these writings many of the so-called *Aphorisms* may well be regarded as genuine, for they accord with the noble charac-

ter universally attributed to Hippocrates. Among them is one still current: "art is long and time is fleeting". Others are as sound in diagnostic teaching as when first uttered. In *Isis Unveiled* and in *The Secret Doctrine,* H.P.B. speaks of Hippocrates, and attributes to him several quotations she gives. They are well worth thought by Theosophists, for they are capable of a very wide range of application. For example:

> "All knowledge, all arts are to be found in nature. If we question her *properly* she will reveal to us the truths pertaining to each of these and to ourselves. What is nature in operation but the very Divinity itself manifesting its presence? How are we to interrogate her, and how is she to answer us? We must proceed with *faith,* with the firm assurance of discovering at last the whole of the truth; and nature will let us know her answer, through our inner sense, which with the help of our knowledge of a certain *art* or *science,* reveals to us the truth so clearly that further doubt becomes impossible."

That "certain art or science" of which he speaks could only be the Mysteries of the Wisdom-Religion, the same then as now. And however named, whether instinct or intuition, his "inner sense" is the same as that so often spoken of by H.P.B. She, as well as Hippocrates, could say:

> "This inner sense has too long been neglected in the domain of science. We may see what indicates the way to man to find relief for all his physical ailments. It is the *instinct* of the earlier races, when cold reason had not as yet obscured man's inner vision. Its indication must never be disdained, for *it is to instinct alone that we owe our first remedies.*"

This aphorism of Hippocrates was in mind when the statements were made on page 13 of the pamphlet recently published by The Theosophy Company on "The Laws of Healing". So far as they can be traced, every genuine discovery or advance in medicine as in other arts and sciences has been due to this "inner sense"—not to any of the methods of the schools, or any process of reasoning or experiment from them. The moral and ethical basis and motive through which alone this inner vision may be exercised or developed, so that each may become his own physician, was pointed out, and this, too, was derived from Hippocrates as well as from H. P. Blavatsky.

According to her, the famous "Hippocratic Oath", which some men, physicians among them, still take and keep, was in fact but an exoteric rendering of the vow of discipleship—a pledge still taken in the heart by all true candidates for the service of mankind in

Masters' Cause. However the form changes, the spirit of this Oath never varies. Students will be interested in some extracts from it as it has come down to us in the "Hippocratic Collection":

> "I will look upon him who shall have taught me this Art even as one of my parents. I will share my substance with him, and I will supply his necessities if he be in need. I will teach this Art to those who would learn it, without fee or covenant. I will impart this Art by precept and by example. I will give no poisonous potion to anyone, even though it be demanded of me. Whatsoever house I enter, there will I go for the benefit of the ailing, refraining from all wrong-doing or corruption. Whatsoever things I see or hear which ought not to be noised abroad, I will keep silent thereon, counting them sacred secrets."

"Seek the Company . . . "

Wisdom as well as virtue is needed in him who aspires to the "highest development." Virtue leads only to heaven, wisdom leads to union with the whole. But wisdom must at last have virtue as companion. Virtue pursued and practised throughout many lives will lead at last to wisdom, yet wisdom first attained makes the cultivation of virtue easier. The highest development cannot be attained in any single incarnation. The teachers say we must seek the company of those who are pure and wise, who lead holy lives, and that we must look for knowledge with persistency, humbleness, and faith, and that thus setting our feet upon the path the goal will loom in sight after many weary struggles. —*W. Q. J.*

THE PATH OF PERFECTION

THE seeds of perfection are within us. The power to complete our evolution here and during the present great cycle is potentially ours. But this spiritual ideal has been lost to western civilization ever since Neo-Platonism was obscured in the early centuries of our era by the rising tide of Apostolic Christianity. From then onward the nascent race-mind immersed its ideals in materialism which has culminated in the distress of our era. Rapid materialistic progress, such as occurred in the century just passed, fathers a monster void of all relation to moral law—a creature which may readily pass from under the control of its creator.

Our age is witness to such a phenomenon, for the machine—a child of the prevailing ideal of perfection—now threatens to wreck our social order. Perfection is power. But when all effort is centered upon externals, it is axiomatic that the power will manifest externally. It is only when man turns toward the true ideal which leads him to strive for inner, spiritual illumination, that he masters himself and becomes adjusted to environment. Such an ideal also brings forth a child—the reborn individual—Power incarnate.

But this philosophy of life is little thought of in the west. Christianity has turned aside from the ringing command of Jesus, "Be ye therefore perfect . . . ", only to follow the lethal doctrine of original sin. Furthermore, the "mysteries of the Kingdom of Heaven", the esoteric teachings of Jesus, have long been lost to a race which has persistently denied its own divinity. The restoration of the true ideal is the task of the present generation of Theosophists, fortunately born in a period of general transition in all forms of thought. But profound study must accompany such altruistic effort. Otherwise perfection will remain a mere abstraction—a poet's dream. Our average consciousness, moreover, is little better than dreaming when compared with the concentrated state necessary to awaken the spiritual will, that lever which eventually dislodges all obstacles.

Those Great Ones who gave the impetus for the rising cycle in 1875 promised no easy or quick results. But they restored to us the truth uttered by Krishna ages ago and more than ever true to-day: "Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am." There is, then, no broad highway leading to the goal; each one must learn for himself how to know Krishna as He is.

Little philosophical thought relative to Deity is current to-day. The aspiring individual, therefore, has to become a devotee of that eternal search for Truth which organized religions have always attempted to destroy. The chart for the long and arduous journey was laid before the world by H. P. Blavatsky in her several volumes But nowhere in her writings is the vortex of spiritual energy which worked in and through her more in evidence than in the pages devoted to the Proem of the *Secret Doctrine*. In the statement of the three Fundamentals, language has been used to the full limit of its power of expression in order to convey to the mind all that may be said to establish the true *basis* for law.

For those believing in a personal God working miracles contrary to law, Deity must ever be expressed in terms applicable to human nature. Under such a belief it is blasphemous to postulate an omnipresent, eternal, boundless, and immutable principle, beyond the range of human thought; for such transcendentalism would destroy the finite conception of a creator. Yet reason tells us that it is nothing short of blasphemy to attribute to Deity the common failing of mankind—namely, the breaking of law. A Deity who may work miracles contrary to the very laws he has set up, is himself a lawbreaker. Personal Gods are born but to die: the finite creations of the spiritually blind personal nature in man.

All true religion, science, and philosophy rest upon immutable law. Turning to the individual then, we find that those great of soul in all ages have identified themselves with the Highest Law. They have thus become proof against the deception of false thinking, and have dissipated the mental mists which obscure the truth. Their lives give evidence of undeviating devotion to the Supreme Spirit—that absolute harmony from which law springs. It is only through such living that the ordinary, surging life about us can be seen in its true values.

All processes whatsoever begin in thought. All evolution proceeds through thought. But one must greatly enlarge upon the present conception of mind and ideation before these two statements can be understood. The general functions of the body continue without our conscious thought. For instance, the heart-beat of the infant starts long before it has any power to think. The so-called automatic processes and subconscious functions are dependent upon various aspects of ideation. In a far distant evolution unknown to science, we as spiritual beings entered the evolutionary stream in order to do our part in the development of all that may now be

called automatic. We consciously worked in matter while at harmony with Universal Mind, until function after function, process after process, was gradually taken over by that which we now designate as nature—in truth the power of ideation in the lives of which the body is composed. Thus a spiritual light was shed upon matter through the medium of *Manas;* the eternal pilgrim, laboring in the present dense matter, is now relieved from insurmountable incumbrances that would otherwise occur had he to assume conscious control. Man has but to work with the law to be relieved from further burdens.

Perfection is truly the source of power, but the steps leading to it manifest in countless ways. Perfection as we know it on the material plane reveals itself in a constantly changing level. To our finite minds, spiritual perfection must ever be limited by our power of perception. Ever must the mystic union of spirit and matter be misunderstood unless its *progressive* possibilities are realized. An unselfish act which lifts the veil of darkness but momentarily for a brother pilgrim marks a degree of union with the Supreme. No great effort of thought is needed to realize that the final goal is the work of ages. A glance at history—a glance within ourselves—suffices.

Life, consciousness, intelligence, thought: all are constant within us and about us. That we use and know a limited state of consciousness is proof that there are many other states and degrees. The same may be said of the varying degrees of intelligence and processes of ideation throughout nature. The expressions—Universal Mind, Divine Thought, Cosmic Ideation—can have practical application only when we overcome the illusion of separateness relative to the plane of the mind. Thinking may be exercised, intensified, and expanded until its processes become universal in scope.

Strange as it may seem, such a simple scientific experiment as the freezing of a soap bubble reveals intelligence far transcending the scope of the human mind. The microscope shows the frozen film to be composed of countless perfect hexagons alike in size even when measured to the thousandth of an inch. Furthermore there is revealed the existence of a plan coincident with the freezing, for no space is left between the hexagons. When tiles are used for flooring their size is carefully adjusted to the given space. In laying them, one point is chosen from which to proceed, such as a corner or the straight line of one side of the room. But in the case of the soap bubble experiment, the freezing starts in many isolated parts upon

a curved suruface, and yet there is produced a perfect unity of hexagons, of equal proportions with no accidental spaces.

The Theosophist accepts in principle the omnipresence of universal mind. Nevertheless, many experiments of science—if interpreted theosophically—reveal practical applications of this tenet. Universal mind is in action or ready to act in every point of space, on all seven planes. As soon as man begins to work in harmony with this ever present principle, It works with him—at first in almost imperceptible ways. Gradually through self-control his will is strengthened, and the power to command becomes his. But these commands must be in accordance with law. What then is law?

Down through the ages, civilizations have evolved in endless cycles of birth, growth, decay and death. At their height, small minorities make laws by which the majorities are governed with more or less justice, mercy, and security. Sooner or later these laws become obsolete; new generations yielding new minorities establish edicts and statutes, and governments pass through many vicissitudes of war and intrigue. That which may be called stability exists but for periods appearing as moments on the clock of ages. But in spite of the decay of civilizations and human laws, the race as a whole evolves under immutable Law. Its aspects the individual recognizes in the laws which govern the growth, health, and sustenance of the body; in those which are relative to the functions and normalcy of mind; in those laws, less clearly comprehended, which govern the moral nature; and lastly and most obscure of all—the law of the spiritual being which is man.

Man learns, though it be but dimly, that law exists and acts upon all planes of his being. The deeper he searches within himself, the more he rejects the heterogeneous outer life. The boon of the homogeneous inner life becomes his. At last when a true realization of spirit is attained, he identifies law with the source of his own being. Few indeed are those who know the law at its source; the many know but its manifested aspects.

That the powers in man are all under law and must be used accordingly is not accepted in the west. The history of hypnotism and mediumship for a century past has shown little but lawlessness. Such conduct upon the pyschic plane reflects the lawless conduct of the race upon the physical plane. Power is sought and obtained solely for selfish purposes. Such is the prevalent moral lassitude that this conduct receives little or no condemnation: it is considered the legitimate goal of ambition. As long as laws are made that

cannot be enforced, no conception of immutable Law can be had except by the few who see the truth. They become the link between the ever present divine life and the lawless surge of civilization. They alone have learned to truly command, but each command is the altruistic working of the law—Karma considered as the beneficent restoration of harmony. They are able to utter the command, "Peace be still", to the tempest in the hearts of suffering fragments of the race whom sorrow has awakened to the ideal of perfection.

Power is the fruit of perfection. The right use of the powers which we already possess leads to the Path. The power of speech, the power to think, the power to will, are all common possessions which may become Godlike attributes. Perfection as an ideal is within the immediate reach of all; perfection as a goal is the work of a vast cycle of reincarnations. But let none despair, for the goal is attained, to a degree, by each battle won, by each kindly act performed, by each true aspiration. If for the descent of temperature there is a plan awaiting upon which the perfect ice crystals are formed, how much more may spirit find a perfect plan awaiting its descent into matter? The Path is found when man becomes that Path.

THE "DOCTRINE OF THE HEART"

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus,* that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. —*H. P. B., Isis Unveiled, I, V.*

SCIENCE AND THE SECRET DOCTRINE

XLVII

ETHNO-GEOLOGICAL MYSTERIES

(Part Two)

> . . . our globe is subject to seven periodical *entire* changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas*, three occasioned by the change in the inclination of the earth's axis. It is a *law* which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as "the great ADJUSTER." (*Secret Doctrine*, 1888, II, 329).

IT is curious that considerable evidence is now accumulating for the polar tilts essential to the validity of the *Secret Doctrine* geology, and implied in the formation of the great "Earth Belts" which are almost certainly former equators. The crushing and folding of the earth's crust along the line of an obsolete equator at the time of tilting, is touched upon by John I. Leskard, in the *Professional Engineer* for January, 1930. One geologist, H. F. Cowden,[1] holds that California was once the site of the North Pole, and one day will find itself in the Tropics. He bases this on the discovery of fossils in the Petrified Forest showing the existence of prehistoric animals of Arctic type; incidentally quoting Government figures to the effect that the Pole may one day be found in Siberia. Other investigators believe in the general nature of such changes without locating them specifically. A group of Chinese geologists, studying the rocks laid down in Shensi millions of years ago, conclude definitely that the poles have shifted, and may shift again.[2] Prof. A. R. Hinks, of the Royal Geographical Society, and Prof. Arthur Holmes claim that Southern India was once covered by an ice sheet, and that the North Pole must then "have been somewhere in the present region of the Pacific Ocean." The same authorities claim that Great Britain was once very near the equator, but seem to lay this to continental drift rather than to pole shift.[3]

A discovery which promises enormously for future knowledge is the fact that the directions of magnetic lines of force register themselves permanently in cooling lava. Thus in order to locate previous

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[1] *Los Angeles Times*, October 3, 1932.
[2] *The Week's Science*, April 11, 1932.
[3] *Los Angeles Examiner*, Nov. 15, 1931.

positions of the *magnetic poles,* it is merely necessary to locate and date lava flows in several points over the surface of the earth.[4] According to Dr. M. P. L. Mercanton, investigations so far do show such polar changes. On the other hand, the magnetic poles correspond only roughly to the geographic axis now, and it may have been so in the past.

The center of Pleistocene and of the present much reduced glaciation, was near the present magnetic pole and in northern Greenland. The reduction of ice area and the end of the "ice age" is obviously due to a warming of the earth as a whole. But if some great change brought on glaciation in the Pleistocene, what more logical than that it was the last—probably minor—movement of the Axis something less than a million years ago, mentioned by H. P. Blavatsky as destroying the last great islands of Atlantis?

It is quite evident that ocean and land areas tend to alternate. The Pacific and Indian oceans were land when Africa and South America were in infancy; in turn, Lemuria sank as these regions were upheaved. The Pacific appears to be an enormous subsidence block whose submersion limits were fixed by the line of the San Andreas equator; and North America was upheaved *on the other side* of that equator, later, part of California remaining as a permanent pivot-ridge. There is much local evidence for this. The San Onofre Brecchia is taken by scientists to indicate the former existence of a river of continental size which flowed *from the West* and debouched into ocean water where the California Coast now stands. Seventy miles north, appears the Inglewood Fault, cause of the March, 1933, earthquake. The direction of this fault, projected southward, coincides with the coast at the location of the San Onofre deposit. What more likely, then, that this very fault all along here is the limit of Lemurian submersion, leaving as a relic the old river-deposit, the mountains through which it flowed becoming the San Clemente and Santa Catalina Islands, which rise from depths of up to 5000 feet? These islands are regarded as "upthrust blocks;" but at what date were they *originally* upthrust?

It has been a somewhat popular theory of late that the Pacific was formed by the moon being torn out of it. The proponents of the idea ignore the facts, first, that the material of the moon is different; and second, that the volume of the Pacific is only one-thirtieth that of the moon. President Gregory, of the British Geological Society, stigmatizes the idea as absurd, and believes that the Pacific was once mostly dry land.[5]

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[4] *The Week's Science,* May 9, 1932. [5] *New York Times,* Sept. 14, 1930.

If the rate of rise and fall of the lands on these various belts around the world were ascertained and mapped, it would be possible to make almost mathematical predictions of the next continental areas and even of their dates of emergence. This work has been done only locally and in small part, but does give some clues. The Appalachian belt is rising at Charleston, Southern Carolina, at between 7 and 15 inches per century, and so also at Portland, Maine, while New York, Boston, Atlantic City, Philadelphia, and Baltimore, are subsiding from 3 to 11 inches per century. These changes would place a mile of water over New York in a million years more.[6] This would in general indicate a series of highly irregular subsidences and upheavals of the Atlantic coast, breaking it up into islands and mountains with corresponding disturbances. On the Pacific Coast, the Southern California coast is known to be rising, and the San Francisco Bay region to be sinking. The Santa Catalina Channel off Los Angeles is known to be in process of upheaving and forming a mountain chain. Therefore one may count with certainty upon the appearance of new lands contiguous with Southern California, and irregularly along the whole Pacific Coast more or less. If precedent is any guide, this would be accompanied by widespread sinking of the eastern parts of the continent, with Atlantic upheavals.

Going further afield, the rise of the Himalayas is now known to have been geologically recent.[7] This is strictly in accordance with the *Secret Doctrine* teachings. It is altogether probable that the upheaval is continuing, for seismic activity certainly continues along this chain from Spain to Australia. If so, we may look for a rise of the Indian lowlands. Coincident perhaps with the Indian regeneration prophesied for the distant future? This is in line with the fact that India, after sinking with the rest of Lemuria, later rose again, and is thus really in her first youth geographically, though historically old. The *Secret Doctrine* points out the geological and traditional evidence that the shore lay at Hardwar, at the foot of the Hindu Kush, long after Indian civilization rose—a much longer time ago than will be conceded by science.

Let us then sum up the geological evidences with a view to correlating the connections between racial and continental evolution so dwelt upon in Theosophy:

1. Eastern United States. Inhabited by the newest strictly Aryan sub-race, containing some forerunners of the Sixth like

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[6]Dr. Wm. Fitch Cheney, *Los Angeles Times*, Dec. 28, 1932.
[7]Hellmut de Terra, Yale North India Expedition, *Los Angeles Times*, March 20, 1933.

all of America, but politically, morally, and physically showing many mixed and retrograde tendencies. Geological evidence to the effect of a mixed fate seismically speaking, with uncertain destiny as to elevation or submersion.

2. Southern United States. Socially, politically, morally retrograde as compared with the rest of the country. Manifest bad Karma as to both man and nature, both in past and present. Geologically, trend uncertain, but elevation such that a submersion of 2000 feet would practicaly wipe out the whole section.

3. Western United States. Social tendencies far from perfect, but among the most forward in the world today. Average elevation far higher than the rest of the country; Pacific Coast geology presaging extension westward. Country unsettled and sectional Karma unformed.

4. Central Pacific. Upheaval presaged, in line for *mass* immigration from Australia, New Zealand, and America, where social tendencies are progressive.

5. Australia and Malaysia. Native cultures dying; little replacement by higher races, and geologically apparently in line for submersion.

6. Japan. Technically and scientifically progressive; socially and culturally retrograde. Capable of surviving a deeper submersion than China, but seismically in a very vulnerable position.

7. China. Socially dying; prophesied to be undergoing a last flush of activity before final downfall. Geologically ridden by earthquakes and highly vulnerable to submersion.

8. Central Asia. Socially barbarian but relatively undegraded. Geologically upheaving, already the highest average elevation in the world. Seat of the mysterious "Sacred Isle" which has survived two full cycles of planetary history; contains the "navel of the earth," the "heart of the planet" that beats beneath the "belt of the sacred Himavat."

9. India. Socially degraded, but alive with the instinct of spiritual devotion. According to prophesy, one day to regain her ancient glory. Is on a new land, geologically, destined to rise with the Himalayas.

10. Europe. Retrograde in every sense; in her Kali Yuga. On lands doomed by both Theosophical prophecy and geological evidence to subsidence.

11. Africa. Socially dark; populated by remnants of dying races, but being settled by the new races in spots. Geologically indeterminate.

The picture then, for 16,000 years hence, at the date of the next great changes, is for a Europe partly submerged, broken into islands, inhabited by fragments of dying races; Central Asia but little changed, except for higher altitudes; India enjoying a colder climate, higher altitudes, a new civilization, with some area added to the southward; Australia breaking up, extending westward, with large islands appearing in the Pacific; China reduced to an archipelago, with dying tribes perhaps dominated by descendants of the Japanese, whose original home will have become a few island peaks; Western America raised in elevation, heavily populated, extended westward into the Pacific, home of a definitely new race; Southern and Eastern United States greatly changed, partly autopsized; the Atlantic giving birth to new large islands and perhaps to a connection between Africa and South America.

Such changes will not occur overnight; they will be in the form of steady and unconnoted changes, broken from time to time by local cataclysms in the earth's crust and by wars among mankind; and never at any time will a coherent picture be seen except by Those who watch from the Himavat and such as become knowingly of Their company—very few for a long time yet. Yet in the lifetimes of many Theosophical students, perhaps, will gradual but portentous indications of the future in both man and nature be in sight.

"Creator-Destroyer"

Whatever the views of physical Science upon the subject, Occult Science has been teaching for ages that A'kâsa—of which Ether is the grossest form—the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls "dead worlds to life." In its higher aspect it is the Soul of the World; in its lower—the DESTROYER. —*S. D. I, fn. p. 13.*

THE LIGHT AND THE SHADOW

POLARITY is a name for that truly occult potentiality inherent in all things and forces by virtue of which that which is in itself one, presents dual and opposite characteristics. All religions begin and end with a consideration of polarity. All physical sciences are based on it. All philosophy deals with it. All existence is contained in it.

If Theosophy pure and simple is understood to be nothing new in the world, then, once its basic teachings are grasped, it becomes natural to search the records of the past in the endeavor to identify these fundamental ideas in all times and among all peoples. Such a search is the necessary prelude to the recovery by the individual of that knowledge which was his in former existences. For, if we *have* lived before, then the record of our former living must remain—lost or mislaid to our present personal consciousness, but no more *annihilated* than the matter of our body can be annihilated when death ensues.

We know that birth, or the coming into existence in any sense, is some kind of a development or expansion from a seed, and that all growth is necessarily from within outward. On the simple principle that wherever anything may be presently located in time or space or action, it must have come to that spot, place, or focus from some other by a continuous journey—on this simple principle, anyone can see that to return to the former location or locations involves a right-about-face, a traveling in the opposite direction. From this, it is equally easy to see that if anything and everything now existing came from a seed of some kind, it must sooner or later return to the seed-state from which it came—and that this involves the reverse of the process of development or evolution. In the long journey to earthly, human existence from some presently unknown point of departure, it is certain that, physically considered, our voyage has been from a seed to the organic body. Whether in the organic or any other imaginable combination of elements, it is equally certain that the physical seed of human life existed prior to the given organization or combination, and will survive it. In other words, from an unknown seed-state it came, and to this unknown seed-state it will return. If all this is true physically and true in an energic sense, who can doubt that it must as certainly be true in the sense of consciousness? Whoever thinks at all of forms of any kind must see in every one of them a dual nature: they are mortal and

changeable as forms, indestructible because unchangeable as substance. We know that the form does not produce the substance; that the mortal does not give birth to the immortal—but that the reverse is the case. This power inherent in all Substance to give itself a transitory form, to dwell in it, to act and experience in it, to change it, to destroy it, and to recreate for itself new mutable forms—this is Polarity; this is Karma; this is Reincarnation; this is *manifested* existence as the opposite of unmanifested Being. Mortal and immortal, Form and Substance, or any other of the "pairs of opposites" which make possible the *existence* of anything, also make possible its death.

What name shall we give to That which is neither of these "opposites"? How shall it be described or defined in terms of affirmation or denial, in terms of life or death, of good or evil, of force or matter? All these and countless others, will, when examined, be found to be mere efforts to characterize Unity in terms of Duality, to define That which is no-thing in terms of some-thing; That which is neither Spirit nor Matter, neither Light nor Darkness, in terms of one or the other or of their inter-actions and inter-relations. So, over against all religions, all sciences, all philosophies, which represent in their sum-totals the race knowledge and the race memory, the race-consciousness—over against all these, stands the unchanging and ever challenging fact that whatever the names and terms employed, they are all expressions of Consciousness, manifestations of Self. And Self, in the humblest as in the greatest is One and not many, is a Unity, not a duality. Behind any and all impressions or expressions, all forms, all relativities, is Self. Who can define Self? Who can describe Self? What is real but Self? What is all manifestation but the image or the shadow of Self?

The identity of the Self of each with the SELF in all can never be verified by any imaginable experience, by any imaginable comparisons, by any imaginable correlations, contrasts, or other manifestations. All these do but reproduce under new forms and similitudes that which has been; do but people and repeople the spaceless space of the Knower who has not yet searched for the One in the many; has not yet served Unity in the midst of diversity; has not yet looked for SELF in self—"the *unprovable* Spirit who is in the body."

YOUTH-COMPANIONS' FORUM

ARE consciousness and intelligence one and the same thing? Please explain?

Consciousness is the basis of all existence. Without it there could be nothing. It is that which makes action and reaction possible. All things are explained in terms of degrees of consciousness, but consciousness itself can only be spoken of *as* Itself; It is the ultimate Reality. The universe is a harmonious relation of an infinite variety of forms, which in themselves are modifications or conditionings of consciousness. Our knowledge begins and ends with the laws governing the interrelations of these forms and beings. By a comparison of their similarities and differences we arrive at definitions of phenomena. The codifications of experience in terms of definitions becomes knowledge; in use it is intelligence. But Consciousness, that which is the substratum, has no differences, no similarities; it is forever One—unknowable because in itself it has no relations. It is absolute, yet it is the sustainer of all. As easy to think of fish in a waterless world as Life without Consciousness.

Being is consciousness in a form; the form is the modification of consciousness—intelligence. Consciousness has three basic forms: as principles in nature we call them soul, mind and matter. The soul is the ideal form; it is the intelligence gained, our actual knowledge of the laws of the relations of forms of life. The more complete and universal the soul—our knowledge—the greater becomes the unfoldment of the infinite power of consciousnss, which is the Self.

Knowledge is that which we have made a part of Self. The not-self, then, is that of which we are still ignorant, therefore separate from. This we call matter. Manifestation is for the purpose of assimilating the experience inherent in the not-self. This done, it no longer exists; it has become a part of Self, of the One. To the Assimilators this is Nirvana; to the assimilated, Pralaya. Mind, the third principle of Nature, is the instrument of assimilation, or learning. It is the link between Soul-Intelligence, the known, and matter. In evolution the Knower, Consciousness, proceeds from the known to the unknown, adding to the former by lessening the latter. Mind, the active aspect or form of the known, relates new experiences to knowledge of past experiences, and thus we learn. Yet these three forms, soul, mind and matter, are in reality one.

The soul is the fundamental form. As a projection of soul down into the plane of thought, mind is limited by the degree of intelligence of the soul. The body is but an expression of the mind in terms of gross matter. It is also the laboratory of the soul, where the mind works out its problems in learning the nature of the not-self. It is at once a faithful reflection of our present intelligence and also the means of gaining more.

But we must never forget that, while man's evolution as a problem for consideration is closest to us, still, within the meanest forms of life is hidden the same consciousness as that of the real man, striving upward to a greater unfoldment of its powers. And only through the efforts of self-conscious beings, of man, can this be achieved on any and all planes.

How does intuition compare with reason?

At a glance one might be tempted to reply that reason is the systematic approach to all problems and that intuition is an immediate grasp of a solution. But the question is not so simple: the roots of its interpretation lie at the very heart of our metaphysical point of view. In the first place, what do we mean by reason? A definition of reason may be based on two entirely different views of man's place in the universe. The crux of the definition lies in our concept of purpose, for purpose is the fire of all reasoning. The laws of reason do not differ; they are applied in greater or lesser degrees by philosophers and fools. But the difference lies in the frame of reference, the end in view, and the alternatives to be adjusted. Shall I eat an apple or an orange, or shall we go to war or remain at peace? Whether the end in view be wide or narrow and the alternatives significant depends on a peculiar sensitiveness of the mind. Some people can reason brilliantly about everyday affairs, whereas in the realm of metaphysics they are lost or irritated, and it is also hard for a religious man—using "religious" in the best sense of the word—to get the material point of view. The material point of view possesses the majority of our modern minds, whether it be the unquestioned assumption of scientists and philosophers, or the stuff our movies are made of. It is not necessarily mechanistic, but it does say—ask not whether man is an end in himself, for he is only the best possible organism which the conflict of life forces has been able to produce; man is weaving his life into a dramatic composition—at least, let him have fun, even if that fun entails the consideration of other people. Here purpose is nothing more than enlightened self-interest. It may imply laws of eternal harmony; yet it is always eternity warped to the demands of the

immediate occasion. Thus no state of being can be completely satisfying, for it is always conditioned by circumstances. This point of view is really not as new as it seems. It is mentioned in the *Gita* as the impulsion of those men "who obtain a happiness which comes and goes." The *Gita* also sets forth a higher and spiritual point of view. According to it the universe is not a haphazard growth, but a growth restrained within certain divine, purposive limits. This is also the concept back of Plato's ethics. There may be a ceaseless progress of evolutionary development, but at each stage a certain aim must be regarded as final. This is the principle of concentration.

Purpose is grasped in two ways, which reflect the two sides of life. One is by instinct, and the other by intuition. Instincts are propagated by the Kamic life force. They are an impulsion from the accumulated tendencies of the past, rather than an inspiration. They are the forces which relate to personality and its happiness—the psychologists of our present time seem to be completely absorbed by them. But while instinct only grasps the circumstantial purpose, intuition shows a kinship with broader generalities. The means of its incarnation is self-consciousness; because awareness of self enables us to be conscious of an abiding internal presence, something which is master of the web of change. The peace which comes from the recognition of a timeless reality enables us to look beyond immediate circumstances to the more general principles which constitute their spiritual purpose. Thus intuition is a sensitiveness to cosmic purpose. Reason provides the pattern for adjustment.

Why do most child geniuses lose their ability as they grow older —some, even over night?

The child genius is a soul but lately returned from devachanic bliss, whose instrument is attuned to extraordinary capabilities. These, as we know, are the product of development gained in former lives, through long devotion to the art in which he excels.

Under certain circumstances, such powers may be sustained and augmented throughout a lifetime, but more often they are lost through a variety of causes, some of which may be enumerated. Of such causes, probably the factor of greatest frequency is childhood environment. Lack of parental appreciation and stimulation may stultify the self-expression of a sensitive child. Or, in case of the opposite extreme, he may be exploited commercially by his family to the extent that his rare qualities are burned out through unworthy use. These would be the outward effects of an inner cause, *the exhaustion of a certain type of karma, perhaps, leading to a*

new phase of experience for the Ego. Often, the child may be exposed, not through any particular fault of his parents, but by the natural fruition of karmic tendencies, to a crass and unfeeling world too early in life, and, lacking the stamina of character to withstand hardships and scorn, is embittered or submerged by self pity.

Genius might be defined as an innate perception of the truth in terms of artistic expression, and a sublimation of the technique required to transcend the limitation of form. For genius to be lost, one or both of these must be unable to operate. If the perception of truth be clouded, the best possible technique can produce only mediocre work. If the instruments of expression lose their elasticity, the expression will be unbalanced, cumbersome and inarticulate. The technical ability of a pianist appears to lie in his fingers, but actually, the complete cycle of playing the piano; viewed as a technical operation only, involves many factors. The eyes read the page of printed music; the mind interprets these cognitions in terms of feeling; thus emotional values are translated into tone by the flexing of muscles in the hand. But it is at once obvious that the co-ordination of these emotional values set by the understanding with different degrees of pressure on ivory keys is essentially a function of the psychic nature. Without harmony there, only discord can emanate from the sounding board. So, should the psychic nature of a child genius be suddenly deranged or its efficiency gradually vitiated, in direct proportion would be the harm to his art.

On the other hand, loss of a sense of values is still more serious. Mere technique can be regained with relative ease, but to lose sight of the true relation of one tone in juxtaposition with a number of others which go to make up a phrase, or to understand no longer the value of the contribution to the whole of a picture made by a tint of color in a certain spot is loss indeed.

How might it happen, over night? It is difficult to say. Perhaps it is because what we are pleased to call civilization, so antipathetic to anything that is really beautiful or true, with criterions of art representative of the worst sort of decadence, is sufficient to throttle a genuine expression of beauty in all but the strongest and bravest.

How should a Theosophist spend his leisure time? Of what nature should be his recreation?

The problem is worthy of the serious consideration of all, particularly as it is apparent that our citizens, for reasons salutary as

well as disquietous, will be confronted witih increasing hours of leisure as time goes on.

The average individual is able to devote several hours out of each waking day to the diversion of his mind and energies from the tasks of the day. This period of diversion, or recreation, is a virtual necessity in practically all cases. The channels for such activity are well-nigh limitless, including opportunities for miscalled recreational activities which range from the innocuous to the downright pernicious. But in every case it is a patent Theosophical teaching that the determining factor in anyone's selection of avocational pursuits is the mental attitude of the person—the philosophy of life.

Prof. Jay B. Nash, in his book, *Recreation,* has used the term "wreck-creation" to describe the popular conception of *recreation;* and it requires no great perspicacity to note the aptness of this characterization. True recreation should connote *re-creation.* The wise person seeks, during his leisure hours, to apply himself to such activities as will furnish exercise for those constituents of his nature —physical, intellectual, spiritual—which suffer from dis- or possibly mis-use during the hours of vocational work; and those activities which afford relaxation for that portion of his nature which has been overtaxed by the day's work. And the proper use, conservation and distribution of one's energies insure, not only the maintenance thereof, but an increment to all those who co-operate with Nature. This is in accord with the Law of life, with which every Theosophist is naturally essaying to work.

No definite recommendation as to specific recreative activities can justly be offered: each one must, by thought and experimentation, make his own choices and selections. However, the person who regards life as a school and not a mere round of sensual enjoyment; who sees himself as an immortal ego experiencing Nature; a being with responsibility to all life for his every thought and action; a person who desires to fit himself "by study and otherwise, to be the better able to help and teach others,"—in sum, a Theosophist,—such a person will readily and wisely discriminate between Lodge work and cocktail parties, theosophical or other uplifting literature and worthless novels, healthful outdoor exercise and maudlin movies, for example. And the same may be said of the entire field of recreative facilities, which, like all else in the range of human endeavor, represent two diverse poles of good and evil, depending entirely upon the manner in which they are, and have been, appraised by mankind.

WHAT IS HELL?

"I HAVE been through nine and forty hells," a student confessed. That he had *been through,* there was no doubt for his eyes were agleam with a clear steady light, his low-pitched voice carried assurance of a true value gained, his whole demeanor bespoke the penitent—in the true sense of the word—one cognizant of his own guilt and resolved on amendment.

Knowledge of "hell" as of any other state of consciousness depends upon internal evidence. Everyone anon finds himself in one or another of the self-made hells when its reality is beyond question and his suffering is no illusion. To be identified with the suffering is to be immersed in hell. The only way out is the reverse of the way in. Blinded, for a moment or for aye we fall; clear-eyed, we emerge. But clear-vision implies seeing that the cause of the fall, the blindness—whether that cause is immediate or remote—is the fault of none other than ourselves; that the hand that blindfolds is our own; nay, the very bandage which obscures the vision is of our own weaving, sometimes woven with infinite care, and often with pain created. The mythologic Norns are no baseless fancy, and they are not outside of man. Man is the Actor, the Witness, and the sacrificial Victim in the drama of his own destiny.

The animal knows no hell. Only the human being who is engaged in the mere fulfilling of the animal wants of his physical nature can know the hell of misery—wretchedness due to unfulfilled desire, or distress of physical discomfort. The intensely personal man experiences a number and variety of hells as he runs the gamut of personal desires. When ambition, the great tempter of the man who is rising above his fellows, leads him away from his higher possibilities, looks for reward, he fears for the result, doubts himself, envies his fellowmen. Seeking success, fame, wealth and glory, as well as other passing things of life, he meets more often with their opposites—failure, ignominy, poverty, and disillusionment on every hand. He finds fault with the unwanted conditions, rebels, nurtures hatred, plots revenge, indulges self-pity, weaving endlessly, and in his selfish ignorance, staining well-nigh indelibly the living threads that enmesh the universe linking past with present, and the present with that which is yet to come.

The personal man's sole aim is to avoid the hells of his own making. Striving "to forget" his iniquities, he falls prey to follies of every description. His hell widens and deepens; he knows not

its depth nor how he came to be there, and even delights in beholding others in hells worse than his own. But the hells of the man with face turned in the right direction are of a different nature. He has chosen a straight and dangerously narrow pathway; the slightest misstep plunges him into the depths. He suffers, yes, more keenly than ever before; but it is a process of purification because he feels for those who suffer through his fall, and with each emergence some of the blinding dross is cleared away; permanently, if he will. Understanding his own nature more and more, he feels sympathy for his fellow-men; there comes to birth in the imperishable center of his being a realization of the true meaning of Compassion; his Ideal of the Elder Brothers, the great Compassionaters of mankind, becomes a Reality. He knows the ever-living Presence is within.

"NOT SPEAKING OF THE FAULTS OF OTHERS"

The necessity for condemnation will never pass away if we occupy ourselves in such practice while waiting for the world to grow so good that there will be no one to condemn. . . . We are so prone to condemn others and let our own faults go by that sincere disciples are taught, as a discipline, to cultivate their moral sense by inspecting their own faults, and let others do the same for themselves, but when the occasion demands condemnation, that it shall be of the wrong act. . . . For all sages and occult practitioners declare . . . that each time a man indulges in condemnation of another he is himself prevented by his own act from seeing his own faults, and that sooner or later his faults increase. If a sincere student thinks this to be true he will hesitate about others and occupy himself with self-examination and self-conquest. This will take all of his time. We are not born as universal reformers of all people's faults and abuses, and theosophists cannot waste their energies in criticasting others. Furthermore I strongly doubt if anyone was ever improved by the fault-finding of his acquaintances. It is natural discipline that makes the improvement, and that only.

—*W. Q. J.*

FUNDAMENTAL IDEAS

TO those who come to Theosophy as enquirers, after having entertained ideas from other religions or philosophies, it is difficult to present true ideas until old beliefs are broken down. After this blasting out process is accomplished the enquirers may be left to deal with such vestiges or recurrences of old thought as may remain. We are challenged, not to attack false notions, but to present truth for consideration, and if in so doing someone's toes are unknowingly trodden upon, that may be bad for the toes but good for their owner.

Contrary to religious presentations, Theosophy suggests no beginning for God, man or insect. Also, contrariwise, Theosophy presents its case by controverting the dearest held ideas of religion—that God is not a person, heaven is not a place and Man not a creation. These are the things which the evangelist thunders forth as facts and which his creed demands be accepted and used as facts, without offering proof or logical evidence. The present state of men's minds indicates that such ideas held and used are the agency by which present world conditions were brought about. In addition we have the statement of a Master that religion in all forms and guises is the cause of nearly two-thirds of all the ills that befall humanity, the statement being made by one who had devoted many lives to thought and action from the basis of knowledge acquired, rather than belief entertained, and who thus had means of comparison.

As our present purpose is not to argue the merits of various beliefs, regarding all *beliefs* as useless and degrading, we present the fundamental ideas of Theosophy for comparison as a means of *learning*. First, in regard to God—the central idea of all religions and most philosophies—Theosophy states that God is not a person, not a being, and not a spirit. We may call it Be-ness rather than being and if we use the word "spirit" we must omit the qualifying article. It is preferable to speak of an infinite and eternal *Principle*, limitless and unconditioned, and to add that it is forever unknowable. All things and beings have their existence within and are pervaded by space, space which cannot be encompassed or seen. This consideration of infinite space, since It can not be less than Space, renders the idea of Deity clearer.

But, differing from religion, Theosophy *identifies* all beings with deity, while religion only relates beings to God, as creatures to cre-

ator. Theosophy, therefore, teaches that whatever a man wishes to discover about God he must search for in his own nature. It goes further and states that the evidences of deity must be looked for in all nature. With the whole world, the entire universe as our field of observation, we should be able to learn a great deal more about deity and ourselves than we have. Religion, contrary to logic and reason, postulates a personal or an individual god, who is himself without beginning or end but whose creatures and creations have a beginning and ending, with some notable exceptions including man, a unique being created without antecedents and thus having beginning—but no end!

Theosophy invites investigation from the viewpoint of reason and logic into its fundamental propositions of life, law and evolution, with the evidences of these observable everywhere and the exception nowhere. The appeal of Theosophy is to the reason, though this may be denied by those who have had Theosophy incorrectly presented to them as a religion.

Every being is God, but no being is aware of his divine nature until he has acquired that knowledge by observation and experience —and the universe exists for the soul's experience. The universe is governed by a law of opposed conditions furnishing means of comparison and this law has no exceptions. To show its universal scope these pairs of opposites are mentioned: Day and Night, Life and Death, Waking and Sleeping, Summer and Winter, and others. All beings pass through and experience these conditions, repeating their experiences countless times under various cyclic changes, and each time something is learned. This passing through contrasted conditions develops an increasing facility of response. At first the impulse is from without inward—the sun shining upon a flower causes the petals to unfold. Progress through various forms, which process is called reincarnation, continues the development of facility of response until action from within outward becomes possible; this is self-consciousness, the human stage of evolution, bringing with it direct responsibility for thought and action. In physics, "Action and reaction are equal and in opposite directions, and in ethics, "As ye sow, so shall ye reap," are parallel statements of natural law, or karma.

From this point, learning by means of self-induced and self-devised efforts is the order of nature. Learning is the process of growth, strange as the statement may seem to those who accept the fact of evolution of form but stop short of searching its reason and cause in the evolution of soul. Again, Theosophy teaches that all

souls are identical with the Universal Over-soul; that there is no spirit without matter and no matter without spirit; further that evolution eternally proceeds in all these aspects of consciousness. The Secret Doctrine thus emphasizes the identity in essence of all beings, identity in spirit-source and matter-form basis. And as evolution proceeds along these lines—not all of which have been considered simultaneously by any science save Theosophy—it is postulated further that spirit, in manifestation through beings, requires soul as a basis and matter as a medium through which to carry on the work of evolution. Every form in use anywhere in nature was thus brought into existence, continued and changed by the needs of the consciousness whose development requires any certain form.

As flower, dog, man and stone are not equally affected by the cycling of day and night, summer and winter, heat and cold, and as differing degrees of consciousness do not evolve at the same rate of progress, there are now in existence beings in all stages of evolution. The spirit which animates them is One; the substance of their forms is One. Because of the divine identity of all beings *and their direct connection with each other through spirit and matter,* their interdependence, their universal brotherhood is demonstrated. "The higher degrees of intelligence work in, through and upon the lower, thus impelling them in the direction of the higher; the chain is complete from lowest to highest being, the whole purpose of the universe being evolution of soul."

These are the fundamentals of theosophical teachings; all details may be checked with them and by our own observations, and thus by study, proof and practice the ideals of Theosophists may be attained.

"Man—Know Thyself"

The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself.

—*Isis Unveiled II, 264.*

STUDIES IN THE OCEAN OF THEOSOPHY

XV

MODERN Christianity has much to explain away in its early history, with its records showing that Reincarnation was then "known and taught, and the very best of the fathers of the church believed and promulgated it." There is no point to argumentation about the absence of the term from Christ's sayings, even were the Bible free from tamperings; for re-embodiment was too well established among the Jews, to whom Jesus gave his mission, to necessitate its expounding. Where the perspective is not narrowed down to one earthly existence, as it is today in the West, there is no more need to explain pre-existence and reincarnation than there is to persuade men that they lived yesterday and will waken from sleep tomorrow. Just as Patanjali's aphorisms are based on the fact of repeated lives on earth, so, the statements of Jesus also take it for granted. "Indeed, the theosophist holds that whenever a professed Christian denies the theory he thereby sets up his judgment against that of Jesus, who must have known more about the matter than those who follow him."

Many statements, in both Testaments, meaningless from a one-life standpoint, become quite otherwise when Theosophically considered. These planks from the foundations of pure philosophy, escaping despoilment by priestcraft and political cunning, have floated down the stream of time to contribute additional evidence of the indestructibility of truth. They should help to convince the sceptic that the doctrine of Man's immortality and repeated embodiments here is neither a new theory, nor an ancient superstition, but the immemorial story of the deathless Soul.

Ethics are the same in all teachings worthy of the name, persisting down the ages; yet, without Reincarnation they are devoid of any sound basis. "For alone in reincarnation is the answer to all the problems of life, and in it and Karma is the force that will make man pursue in fact the ethics they have in theory. It is the aim of the old philosophy to restore this doctrine to whatsoever religion has lost it; and hence we call it the 'lost chord' of Christianity." The hypocrisy resulting from the "anathema hurled by the church council and the absence of the doctrine from the teaching" is the disgrace of all Christian nations, "who pretend to be followers of Jesus and the law of love", but do, in fact, adhere to "the Mosaic law of retaliation."

Religion is not the sole opponent of Theosophy. Science has contributed much, in concealment of evidence needed to break down prejudice, especially as regards the *time* element. Mr. Judge signifies the importance of this in his statement that Reincarnation will no doubt "one day be admitted by everyone when the mind of the western race has broken away from Mosaic chronology and Mosaic ideas of man and nature." The prevailing fear of modern men "to believe the truth about themselves" is the evil result of Religion's belittlement of Humanity. Science, to be sure, has shaken off religious domination, but still retains some of this same old fear, as evidenced in her hesitancy to extend her perspective and to place Man in his true position in the scheme of things—so "logical and vast"! Science has played petty tyrant, in her own turn, authoritatively setting "limit-markers" in time and space for the layman. In these days, it is interesting to note with what spectacular speed these limit-markers are being set back by discoveries permitting of no covering, just as H.P.B. said would occur. These sign-posts along Truth's triumphal way announce that the time has come to discard the puerile "Mosaic ideas of man and nature" and embrace the idealism, hope, and responsibility offered in the teaching of Reincarnation.

Obscuration of this great process of evolution sweeps away all reason for living at all. The unsatisfied longings of a single lifetime would render our life an imposition in Nature and reduce its best accomplishments to dead-sea fruit. Where a one-existence theory is held, hope, courage and will to endure can be explained only by the presence of an inner knowledge, offsetting outer ignorance. The voice of fairer tomorrows somehow finds intonation, even in the hearts of those crediting but one day in the school of Life. Did not some such deeper understanding have residence there, unbelieving mankind could not proceed with its journey. Indeed, it is common testimony of those finally convinced of this truth, that they had inwardly known it, always.

Conviction is the first step; but the doctrine can become a working philosophy only after current conceptions of selfhood are corrected. This is approached by seriously undertaking to break the identification with the personal nature. In furtherance of this, the reasoning faculty may be employed with profit to push onward from the known to the unknown. For instance, the fruit of experience could not be carried from life to life unless retained in a focus of consciousness. So, reincarnation must be by a *unit,* not a compound; for compounds break up and their constituent elements

scatter. So, we perceive that the physical body can not take new birth, nor does the astral form—both die and disintegrate. Similarly, it is not the passions and desires, albeit these "have the power to reproduce themselves in each life so long as we do not eradicate them."

With death, the various combinations making up the personal being dissolve, and all departments of it are left behind. Only that goes on which is beyond and above these; and only that which goes on can come back again. Although a unit, the reincarnating Man, Atman, has two aspects—*Buddhi* and *Manas*—inseparable from It or from each other. Freed from mortal existence, this Triad goes immediately "into another state, and when that state, which is called *Devachan,* or heaven, is over, they are attracted back to earth for incarnation." Only that assimilable to Buddhi-Manas is taken to this other state; only upon return to physical life is the dross of past existences cognized. Nevertheless, it has been awaiting its owner's return, no matter how long he may have tarried. It is his excess baggage, the payments on which often seem so heavy, yet are not; for Nature knows no extortion. Theosophy, showing that the "three in one" are "no other are we," gives strength and wisdom to cope with the lower, transient nature and bend it to the purposes of Soul, according to the degree of its realization.

What "the real man" is must needs be "firmly grasped"; for "upon its clear understanding, depends the comprehension of the entire doctrine" and the practical bearing of *Reincarnation* upon daily living. Our daily activity, broken by the interim of sleep, faithfully pictures the greater cycle of life, death, and re-birth. And just as earthly struggle is relieved by the nightly break in its routine; so, if the correspondence be grasped, the struggle of life should seem less formidable, when death is regarded as but a period of respite from the labors of existence. Rest and refreshment from sleep bring courage for a new day; rest and refreshment from death bring courage for a new lifetime. Compare such an idea with the gruseome dogma of physical resurrection, "against common sense, fact, logic, and testimony", yet really but a distortion of the Ego's periodic awakening in new flesh. Had not men come to think they were bodies, it could never have found credence. All who have shuddered at this horror of being chained again to their old, discarded bodies, "admitted to be infected with disease" and generally inadequate, should find a morning joy in the thought of the true Egoic resurrection to a fresh cycle of accomplishment.

Even in the East, where the term, Reincarnation, is common, and where the doctrine has never faded away, there are still misconceptions almost as appalling as the notion of a physical resurrection. These, like the latter, are corruptions of the true. Certain "laws of Manu", there, have been misconstrued to mean that "we go into animal forms after death". But the Great Lodge answers: "Once a man always a man". *"Manas,* the Thinker and Immortal Person" goes not "back to the brute which has not *Manas."* Even the most brutal man may not be "brute all through his nature". And, in any case, he would be aware of his brutality; while the brute is not. Nature's law forbids Man to unknow what he knows.

Yet, even in its perversions the true Doctrine *lives on.* East or West, all counterfeits spring up from materialism. This stands as both cause and effect in vicious cycle, because preventing the incarnation of "the complete trinity" and itself being due to this lack. But when complete incarnation shall have "been accomplished the race will have become as gods, and the godlike trinity being in full possession the entire mass of matter will be perfected and raised up for the next step." Then, physical existence will no longer be as "hell" to the Heavenly Man, which each human being really is, inwardly. Now, mystified and sorrowful in his incomplete incarnation. Mankind is known to the Teachers as the "Great Orphan", for whose true birth They live and labor in the world of sinful men.

The True Path

The true Theosophist is a philanthropist—"not for himself but for the world he lives!" This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. —*From A Master's Letter.*

CONCERNING RACES

IN Theosophy the term Race applies not to the various characteristics of the outer, physical body of the being but to the spiritual, mental, and psychical development of the thinker, the perceiver, the Ego that dwells in the body. Each Race offers the means by which new Powers may be developed. The degree and manner in which the spiritual, mental, and psychical aspects of Man are active on this, the physical plane, determines to what Race he belongs.

In a given period of evolution there are evolved seven Great Races. Each of these Great or Root Races is made up of seven Sub-Races, which may be divided into Family Races and the division continued down to that minute race, the intimate family. Our present European Race is the Fifth Sub-Race of the Fifth Great Race. Therefore we have before us two more Sub-Races and two more Great Races before we complete our cycle of seven Great Races.

As each Race grows out of the preceding one and as there is no absolute dividing line at which point the Old Race ends and the New Race begins, it would certainly be difficult to find the much sought for "Cradle of the Race," when we realize that in reality there are seven such "Cradles."

> The Secret teachings show the divine Progenitors creating men on seven portions of the globe "each on his lot"—*i.e.*, each a different race of men externally and internally, and on different zones. (*S.D.* II, 77).
>
> . . . while it (The Esoteric Philosophy) assigns to humanity a oneness of origin, in so far that its forefathers or "Creators" were all divine beings — though of different classes or degrees of perfection in their hierarchy—men were nevertheless born on seven different centres of the continent of that period. (*S.D.* II, 249).
>
> . . . the evolution of the First Race (from the bodies of the *pitars*) took place on seven distinctly separated regions of the (then) only Earth at the arctic pole. (*S.D.*, II, 329).

Certainly even that "Cradle" that Science is searching for is not to be found in some obscure cave originally inhabited by savages. For Races do not begin as savages; they die out as savages. The new Race buds from the very flower of the old one.

The original seven Races may be considered as seven aspects or degrees of one Greater Race. The physical bodies of a Race start

as vehicles for the most highly developed beings; then, as these beings, reaching a point at which they have gained all the experience afforded by those bodies, leave the Race, the bodies become vehicles for the second, then the third class of Egos, finally ending as instruments fit only for the lowest class, the savages. Thus we have descending savagery right before our eyes. But this descent applies only to the Race *bodies*. While the forms may now house savage Egos, the physical bodies still retain the name of the Egoic Race which evolved them. Let us remember, then, that although the Australian Bushmen are remnants of the Lemurians, the Lemurian Race—the Third Race—was evolved and originally inhabited by the most advanced Egos of its time.

In the ordinary course of events the Egos inhabiting bodies are ever gaining experience and through the resulting development are gradually climbing up the ladder of evolution, entering the Race bodies in their earlier or higher stages. Those who do not follow this course are the failures of this Manvantara. Thus from the beginning there have been savages and civilized peoples. In speaking of the Lemurians, H. P. B. says:

> There were civilized people and savages in those days . . . Evolution achieved its work of perfection with the former, and Karma—its work of destruction on the latter. The Australians and their like are descendants of those, who, instead of vivifying the spark dropped into them by the "Flames," extinguished it by long generations of bestiality. The Aryan nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the "Sons of Wisdom" had personally incarnated. . . .
>
> And while in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and protect himself against the Elements, his brothers . . . built cities and cultivated arts and sciences. (*S.D.* II, 317-318).

Savagery and civilization run in parallel lines, the civilized nations being born and reborn one from the other, replenished by the constant stream of the more developed Egos returning from Devachan; the savage line kept unbroken by the constant addition of the dregs of the higher civilizations as they decay simultaneously with the departure of the higher Egos for the newer Races and civilizations.

In the cyclic processes of Evolution the appointed hour has again struck for the preparation of another new Race, the Sixth Sub-Race

of the Fifth Great Race which in time will lead into the Seventh Sub-Race, in its turn to usher in the New Sixth Great Race. The "Three Lines of Evolution" still continuing united, we may expect to witness changes in all the departments of Man's nature as well as in the physical nature represented by our globe—for the Earth evolves *pari pasu* with the evolution of Man. America has been called the "Great Melting Pot" into which is being poured all the Races of the world. For on the continent, if not in the United States alone, every Race now existent in the world is represented. And as the seething cauldron boils, the dross will be burnt away and from the remaining essence, the purified essence of all, will arise the New Race. A new Race offering greater possibilities of spiritual, mental and psychical development.

ELEVATING THE RACE

Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family; in being equally "kind," not only to members of the family, but also to all creatures, and in enjoying all such pleasures of the family life as are consistent with the acquirement of "wealth" (all the means necessary for the performance of Dharma or whole duty) . . . and in utilizing such pleasures and means for the performance of our duty to our nation. Patriotism consists similarly in theosophising our own nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to our nation; in the enjoyment of the privileges of the nation and using them as a means for the performance of *Dharma*. —*W. Q. J.*

ON THE LOOKOUT

World's Parliament of Religions

The second World's Parliament of Religions at the late Chicago Exposition was notable in several respects. At the opening session on August 27, 1933, eleven distinct religions were represented: how? By exponents of more than one hundred sects. All these eleven separate creeds are attempts to deal with one and the same reality; all sprang from successive efforts on the part of great Teachers to present one single Doctrine. For each of these degenerated creeds there is a multitude of sects which differ among themselves. Here, then, before the eyes of mankind is a picture of death and disintegration, in the stead of that Life and Brotherhood which all the great Teachers strove to instil in the mind of the race. Humanity at large is at once the witness of, and the sufferer by, what priest-craft forever does in the names of great teachers and great teachings. Is there no lesson here for Theosophists to take to heart?

An Indian Rajah's Voice

Among the speakers at the opening session of the Parliament, the one whose views commanded the most attention, and the only one whose remarks were considered by the Associated Press to be worthy of direct quotation and dissemination, was the Gaekwar of Baroda, one of the native Indian states still existing under the general British sovereignty. Its Maharaja was the first such Ruler to speak at an American-held religious congress. His views of modern science and religion, as reported, are as follows:

> "We are in an age of ferment and chaos, but also of transition and awakening. Science has united the world, but it is divided socially, economically and politically. Man can weigh and analyze the farthest planet. Can he organize the one on which he lives?
>
> "The men of science, the doctors, engineers, social reformers, religious seers—these are making things new, but selfishness, race hatred, narrow nationalism and greed have thrown all into chaos.
>
> "Yet a new cosmos is emerging. God is at work. He is a democratic king and asks our help. He recognizes no hierarchy but that of service. Democracy means also the emerg-

ence of the common man and his rights, the demand of the backward peoples for a place in the sun. And alike in east and west, tyranny and humbug are challenged, for they deny these rights. We in Asia see that race prejudice may yet destroy the commonwealth, that caste has been so perverted that it has brought India low."

A WESTERN SAGE'S VOICE

It is worth while to record a Western voice on the same subject matter, and uttered almost at the same time as the Gaekwar's remarks. Writing in August in *Antioch Notes,* President Arthur E. Morgan (now also head of the "Tennessee Valley Authority") discusses the cause and cure of the world-wide depression. We quote, condensed:

"Prosperity is a moral issue. No formula has been discovered whereby enduring prosperity can be achieved by men or by nations who seek it for themselves alone without regard for the general good. The basis of general and enduring prosperity is good will toward men.

"Good-will concerns itself primarily with what it can produce; selfishness with what it can acquire. Good-will thinks of service; selfishness primarily of profit.

"The World-war was the fruit of selfishness, ambition, hatred and suspicion—all, the antithesis of good-will. Now, follow the economic wars fought from the same motives.

"The flux of events may bring prosperity without character, but not for long. He who builds intelligent discipline and good-will toward men, with the social-mindedness they involve, is laying the basis for enduring prosperity. This is the business of education. To assume that education is chiefly concerned with cultural appreciation or technical skill, is to be blind to the controlling issues of life."

WANTED—MEN

On the same noble current of thought is the leading editorial in the Los Angeles *Times* of October 8, 1933:

"National character is the sum total of individual characters. Our real problem is moral and spiritual. There was spiritual decline before there was financial depression. Recovery today is in the realm of spiritual dynamics, rather than mechanics.

"Our want-ad columns are filled: 'Wanted—money';

'Wanted — job'; 'Wanted — a car'; 'Wanted — health'; 'Wanted — travel'; 'Wanted — agents'; 'Wanted — apartments'; 'Wanted—diamonds'.

"Wanted—everything . . . but character! And yet what we need is men who will keep their contracts, though they go to the County Farm; men who will not stand up on the First day of the week and profess—and then melt and run down into a puddle on the second. Two-legged creatures are very plentiful, but men are very scarce, wrote Herodotus some thousands of years ago. 'Wanted—a Man', is the sign still out in this year of 1933.

"Along with all the codes, we need a code for character, a code that keeps a man human, snug to his ideals; a code for service, not profit."

A Balanced Vision

There have been plenty of projects proposed which would have worked in a world where men were disposed to accept them. They have not worked because they were submitted to peoples who were too frightened, too hysterical and too distracted to understand them, and to co-operate in realizing them.

Can the human reason really comprehend what passionate unreason will do? What is more, the only thing about which I feel at all certain in the next twenty years is that we cannot really imagine what they will be like. For in the present phase of human development we do not know enough to understand our own history or to predict our own future. . .

The secret of the American attack on this crisis does not lie in the NRA or in the Agricultural Act or in the inflation or in any of the other specific policies that have been adopted. It lies in the revival of the American spirit through the conquest of fear. Let us not forget that. Let us not fall into the dangerous illusion of thinking that victory or defeat depends upon any one of the measures which are now being administered. . . .

It was demoralization that we overcame last spring. Unless we again become demoralized, the enterprise of the people working through collective understandings will carry us through to safety and well being. (Walter Lippmann, *Oakland Tribune*, October 13, 1933).

International Policy

It is not by diplomatic formulae and by conventions and treaties that such a crisis can be overcome. It is only by the

> moral unity of all those nations which wish to keep the peace and to preserve for themselves and their children, the standards of liberty and human decency. The forces of order in the world are still more powerful than the forces of chaos. But only if they are united.
>
> The question as to whether there is to be a war or peace in Europe or in Asia will depend, therefore, on whether the strength of those who wish peace is or is not unmistakably greater than the strength of those who might gamble on an appeal to force.

Aye, that is indeed the question. Mr. Lippmann correctly says: "The awful truth is that the peace of the world hangs in the balance." Yet the number of people in the world who really think anything can be gained by war is negligible. Those who most work for war have their actions spurred by the very fear of war. Why this dreadful paradox? Is it not from the fundamental error upon which Western morals, religion, business and philosophy are built —the error exposed by the very use of the word "gained?" Is peace to be desired? Yes—if anything is to be "gained" by it! But with this modulus we cannot avoid the conclusion that war also is to be desired if there is anything to be "gained" by it. And so the unfortunate world has rushed down the Gadarene slope of its unclean "gains" until now it is forced willy-nilly into that which it universally recognizes as holding forth no gain at all. When the world recognizes only *right* as a criterion, and heeds no longer the voice of gain on any plane, then only will it have arrived at the Wisdom that is as old as Man.

MR. LIPPMANN'S OUTLOOK

Mr. Lippmann is singularly devoid of the cheerful idiocy which passes for optimism in the United States—the sign manual of a still juvenile people:

> If you look around the world, this is in many ways a very dark moment in the history of mankind. Not for centuries has there been so much violence and disorder, such insecurity and so much hysterical despair in so many quarters of the globe.

Mr. Lippman apparently has few misgivings as to the outcome. But his particular faith, paradoxically in view of what is above quoted, rests upon no far-reaching view of the destiny of the human soul, but upon a form of government—democracy.

> . . . Yet I do not doubt the outcome when I realize that the encroaching disorder lies within definite regions. For the

fact is that the old democracies of our western world have withstood, as we have now withstood the impact of war and revolution and deep financial disorder.

There are many dictatorships in the world, but there are none in the old democracies. That is something worth fixing in our minds. The Fascists and the Communists have overthrown new uncertain democracies; elsewhere they have been repulsed.

The saplings of democracy have been uprooted, but the old trees whose roots are deep in the soil are weathering the storm. We are weathering it. On this soil we shall prove that to save themselves from the disorders of this age, men need not surrender their birthright.

We shall watch with eager sympathy and without doubting the outcome the efforts of the other democratic nations to carry through. They are our fellows in one of the great adventures of man's history.

Are We Democratic?

The popular idea is that the great powers now given the President are loans from an all-powerful democracy, to be taken back so soon as the crisis is over. But there is some deep weakness in an order which at the approach of every real crisis, is compelled to abdicate in order to save its life—which is exactly what we have done both during the World War and at the present time. The former occasion left us obviously weaker as to self-government, minus the practical exercise of a good many rights, and obviously more prone to go into temporary coma than ever. American democracy is suffering from a recurrent form of sleeping sickness or *encephalitis lethargica,* which in individual patients is often caused by a subconscious desire to escape from worldly burdens. With such successive weakenings, the time must come when resuscitation will depend upon the goodwill of the doctor and not upon any inherent vitality in the patient. And when it will be only a matter of time until we find ourselves, as other nations have ultimately, at the mercy of some doctor who prefers us in the comatose state. Already, under auspices of some N.R.A. officials—properly rebuked by others closer to the President—there have been attempts at "moral suasion" of editorial policies which came perilously near showing the iron hand in the velvet glove.

AN AMAZING CASE

Martin Bodker, dairyman of Tacoma, Washington, went fourteen hundred miles to consult an expert upon an electrical problem. The problem was his own body and the agonies it suffered under the radio—the agonies others of us suffer under similar infliction being more of a spiritual, or at least mental, nature. Mr. Bodker has for years been so open to the power of waves thrown off by radio tubes as to be thrown into convulsions by those of certain lengths. His only recourse is to carry a copper-wound cane. He obtains immediate relief by grounding himself with it upon plumbing or in a vessel of water.

> Bodker said he had determined through experiments on his own body that he was supersensitive to electricity, and that in fact his own body was a human dynamo which generated its own poisonous current under adverse weather conditions. . . .
>
> Damp, cloudy weather is worse than dry warm days, and Bodker fears that he may have to desert Washington for a state with a dry, warm climate. His copper-wound cane is a constant companion. His hands are green from constant contact with the wire which he must ground frequently even when on the street. In unfavorable weather, radio tubes operating at considerable distance affect him. (*Oakland Tribune*, Sept. 2, 1933).

HUMAN DYNAMOS

Mr. Bodker is a living victim and exemplar of a fact in Nature considered pure insanity when first presented to the Western world, and which would now be so considered if presented *as from its real source.*

> . . . By directing the most powerful of electric batteries,—the human frame electrified by certain process, you can *stop* rain on some given point by making a "hole in the rain cloud," as the occultists term it. . . How can *one man* generate such an amount of heat and energy? preposterous, absurd! We are all lunatics, and you who listen to us will be placed in the same category if you ever venture to repeat this proposition. Yet I say, that *one man alone can do it*, and very easily if he is but acquainted with a certain "physico-*spiritual*" lever in himself, far more powerful than that of Archimedes. Even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth,

> the changes of weather and *man*, who is the best barometer living, if he but knew how to decipher it properly. . . . (Letter from a Master of Wisdom).

Thinning Veils

This circumstance is not unique, rare as it seems; and the existence of other cases implies an underlying law or stream of Karma. Mr. Bodker himself has heard of two others—one from Seattle, and one in New York. *Both committed suicide.* Seattle is near Mr. Bodker's own city: in that region an inventor some years ago produced a car which ran apparently without power supply—but the power dropped in the neighboring wires as he ran along the streets! There may be some psycho-physical focusing thereabouts. Without doubt the skeptic will leap to the conclusion that the whole thing is a fairy-tale. In which case he will have to argue, not only with Mr. Bodker, but with Dr. Samuel S. McKeown, associate professor of electrical engineering at the California Institute of Technology, one of the foremost scientific schools of the world, with which Dr. Einstein has been from time to time closely identified! Dr. McKeown advised Bodker that there was no hope for him in electrical science.

But the very fact that a modern electrical expert should be consulted about such a matter in the first place, and that such an expert dared let his name be mentioned in connection therewith in the second, is a matter of deep significance to those who have followed popular trends of thought. The extraordinary shaking-up which fixed habits of mind have undergone in the past few years along political and economic lines, is part of the Karma of change. It has broken down prejudices and fixed ideas everywhere, and the most amazing occurrences are received tolerantly; even in a matter-of-fact manner. The trend of the Fifth Race toward Sixth Race conditions is involving an increasing overlap of physical and psychical forces. Keely's "Dynaspheric Force" has of late years, under one form or another, one name or another, hung just beyond the verge of practicability, barely evading curious, prying minds whose misguided efforts, should they prevail, would let loose a hell upon earth.

The detriment of mankind—and its protection—has for many years been a blind disbelief in all superphysical powers. It has acted as an inhibition upon powers latent, or confined them to channels indistinguishable from the physical. During Medieval times witchcraft and magic were *real and terrible* things, just for

the reason that people *did* believe implicitly in them and so opened the roads for their manifestation.

There is no preventive or palliative of this danger except pure Theosophy and a devoted and outspoken nucleus of understanding minds.

ARCHITECTURAL PROGRESS?

That the buildings of the Chicago (Century of Progress) Fair are remarkable beyond any precedent is not to be denied. The exact nature of the distinction seems in some dispute. The chairman of the Architectural Commission, quite naturally, finds them good indeed.

> The fair stands as a symbol of the architecture of the future—the icons of the past cast aside, the ingenuity of the designers of the present thrown on their own resources to meet the problems of the day—strengthened only by the background of scientific engineering and inventive genius.
>
> None of the old-fashioned established principles of composition was applicable to the exposition plan. Certainly the buildings could not simulate masonry. Ornament, which had its origin in masonry, could not be appropriately used. Color, brilliantly handled, was the logical substitute. (*Literary Digest*, August 12, 1933).

OR RETROGRESSION?

Another noted architect, Frank Lloyd Wright, calls the whole setup "petty, strident, and base." Says he:

> There is nothing in the fair except wholesale imitation, hit or miss, of the genuine forms that occurred in our country in out-of-the-way places many years ago. A formula has now been deduced from them that may be made to pass for a new style for a while. The public may be partially weaned away from pseudo-classic only to find another "pseudo" thrust into its arms. How stale it all is!"

Ralph Adams Cram, architect of the Cathedral of St. John the Divine, calls it an ensemble of "incorrigible ugliness"—"a casual association of the gasometer, the freight-yard, and the grain-elevator." If so, its purpose is truly served; for have not its proponents proclaimed loudly that it expressed the spirit of the age? Says Mr. Cram.

> I look on the architecture of the Century of Progress as a definite retrogression, a reversal of a fine tendency and a return to the regrettable aberrations of the fifty years of

esthetic dark ages in the United States. I cannot believe that it represents a definite movement. Instead, even as Rockefeller Center in New York is the *reductio ad absurdum* of technocratic principles, so these buildings at Chicago will prove not only a revelation but a warning.

Architecture of the Future

An examination of photographs proves the accuracy of Mr. Cram's criticism. Notably, the most admired building, Transportation, is just a glorified gas-tank and nothing more—except for the added ugliness of a spidery set of supporting buttresses. The whole expression is that of minds, dimly sensing the unsuitability of classicism for housing machinery, and unable to rise to any wholly new standard of art, falling back upon mere ingenuity to create something "different" without plan or reason, and without criterion except that it shall look "mechanical—" the crystallization of a technocratic nightmare indeed. A set of corrugated iron sheds would have expressed the "Spirit of the Age" at least as correctly and far more honestly than this bizarre collection of meaningless lines.

Architecture A "Cripple"

As a fact, architecture has been a cripple for ages, ever since the divine canons of proportion were lost; the real purpose of architecture is to express the soul of a people as well as the use to which a building is put. Paradoxically, in this case the wiser the architect the worse his dilemma, for the soul of the mechanical age is a spirit of unmitigated ugliness. It would have been easy enough to express this; but it is apparent that the parties guilty of this exhibition were unable or unwilling to face the fact, and that the astonishing results are the logical outcome of the attempt to find beauty in applied mechanics.

There will, some day, be an American archiecture, and perhaps this, along with some other recent attempts, is a teratological phenomenon signalizing the adjustment of the creative power of the race to new modes of artistic production. That the bastard and borrowed architecture of a former generation—which meant little even in its original setting—has been abandoned, is at least something.

When the time comes that machinery is built in a society using it no longer for purely selfish purposes, but for the common good,

the lines, function, and nature of it will be different; and perhaps there will be an architecture that *will* house it suitably without being ugly at the same time.

ANCIENT AMERICAN CIVILIZATION AND CULTURE

Archæological discoveries of ancient civilizations and cultures are being made in greater number and interest on the American Continents. This was clearly foreseen and recorded in Theosophy, especially in *Isis Unveiled*, the XIVth and XVth or last two chapters of Volume I in particular, and in such articles as "A Land of Mystery" by H. P. B. The real significance and import of those vast works of the past lies in the Ancient Wisdom underlying them. Their origin has been plainly indicated:

> The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlantians. (*Isis Unveiled*, I, 595).

The Mexicans, taking interest in their finds, have become quite proud of their ancient lineage, and justifiably so, for they trace back to those ancients who, as said of the Peruvian Incas, belonged at the beginning of the fifth Root-race to a dynasty of divine kings, such as those of Egypt, India and Chaldea, and these can be traced back in Theosophy to the ancient Atlanteans. There was true Wisdom in those days, as well as the dark, and the true survives always.

NEW OLD TREASURES

The richest archæological find on the American Continent, the treasure unearthed at Monte Alban far down in the southwest section of Mexico, is to the western hemisphere what that of Tut-Ank-Amen is to the eastern. The fundamental similarity of works and symbols if not of hieroglyphs, is very striking and clear evidence of the common origin of Egyptian and ancient American cultures. Further, the fact that the ancients of America, even as those of old India, are referred to as Indians is of no slight significance in view of Theosophical teaching and history regarding their connection.

A Mexican associated with the Mixtic Indian and earlier Zapotec finds discovered at Monte Alban, Mexico, in January, 1932, and exihibited in New York before return to Mexico, described with sincerity and honesty the evidences of ancient cultures and cultural influences. With the humility and dignity of a true scientist he

distinguished clearly between what they knew by observation from what remained unknown to them, thus eliminating much of the usual so-called scientific and deluding speculations. Signs of various old cultures were traced back to the "Archaic," said to be "at least 1,000 B. C." and "probably 5,000 or even 10,000 years ago," the time not being accurately known. If his genealogical tree showing the various cultures springing from the basic culture called "Archaic" had been reversed like that of the *Ashwattha* of the Hindus, the eternal sacred tree with its roots above and branches below, and the leaves of which are the *Vedas,* or sacred *scriptures,* the fragment of story would have been replete with meaning and close to the facts of nature or Theosophy.

Ancient Craftmanship

Evidences of "highly advanced cultures" and "an art strong and exquisite" revealed itself in the gold adornments with symbol heads, forms and hieroglyphs and carved jades, the rock crystal and obsidian, and in the delicate strong and beautifully elaborate hieroglyphic carvings of jaguar bones. Refined and exquisite taste characterized the work, and no flaws marred the detail of its execution. Simplicity showed in the alabaster vases, bracelets and combination of pieces forming the necklaces. Refinement of technique and delicacy of craftsmanship were shown in the objects of gold and silver, pectoral necklaces made of gold, turquoise, red sea shell and pearls, and others of amber, the exquisite rock crystal bowl, obsidian (volcanic glass) and other articles. The familiar symbolic human, dragon and falcon heads of cast or hammered and polished gold, with symbols of stars, sun, moon, earth, and hieroglyphs were of an astronomical and such character. These are most significant to the Theosophist.

It was explained there were some six hundred more such finds to work on, and the graphic explanations of one enthusiastically associated with the work gave atmosphere to it all. Perchance from Mexico and some Mexicans may come some fine lessons in the light of Theosophy for the world.

An Outspoken Ambassador

In a speech delivered before the American Chamber of Commerce in Berlin, October 12th, United States Ambassador Dodd remarked:

> Half educated statesmen today swing violently away from

> the ideal purposes of the first Gracchus (the Roman reformer who used a personal army in 133 B.C. to champion impoverished farmers and the lower classes) and they think they find salvation for their troubled fellows in the arbitrary modes. . . .
>
> They forget that the Gracchus democracy failed upon the narrowest of margins and the Caesars succeeded only for a short period as measured by the tests of history. (*Oakland Tribune*, October 13, 1933).

Der Tag of Berlin (a Hitler organ like every other German newspaper today) naturally doesn't like this, and hints strongly that it won't be liked in Washington, D. C., either. It probably will not—by some.

A Higher Culture

President Roosevelt's temper is the benevolent one of a Gracchus—it might be more correct to say, of a Diocletian. But in his entourage are some smaller-bore individuals with long-suppressed visions of themselves as saviors of mankind, whose dispositions, if the truth were known, would be found not so judicial.

Ambassador Dodd deserves further quoting:

> May we not reasonably expect of the statesmen today sufficient knowledge of the past blunders to realize that if the Western civilization is to survive they must find a way to avoid crime and the terrific disasters of war, learn how to develop in a friendly spirit the resources of the undeveloped regions of the world, lower, and not raise, the barriers against the migration of the surplus population, and facilitate, not defeat, the interchange of surplus goods.
>
> With these rational changes of international procedure, a higher culture might easily be carried to the masses everywhere; without these, another war and chaos.

But then, of what use are "reasonable expectations" when applied to the wholly unreasonable? Were it not for a vision of the infinitely slow processes of spiritual evolution, and some knowledge of a human history extending into infinitudes of the past, the Theosophist himself might perforce join the growing ranks of those thinkers who have concluded that the human mind in the mass is incapable of learning from experience.